361 kampong, or rather two suku living there, one
614 living on the level of the road and the other
621 a bit down the hill to the rear. However, they are adjacent. The two suku are Naru and Lodo.
●[211] At the road border of the kampong a bit in from the road, standing against the skyline, is a row of tall roughly chiseled stone pillars looking like gigantic stone age scrapers or axe heads. They are thin and tall. They are set on a rectangular stone mound. Surrounding the
[417] kampong is a raised stone border as is typical of all kampongs in this region, so that the kampong itself is located down in a stone wall enclosure.

346 Below the first row of stone pillars there
769 is another with just as many stones. It is also
531 set on a mound. Just below this stands the umbrella-like ndaru for male ancestors, and on one side there is a living tree with Y-branches at the fork. Stones are heaped around the ndaru and tree. The ndaru is about twelve feet high, and consists of a single pillar with thatched cap. The pillar is made of hebuh wood and is carved in fancy designs which are hard to make out. It also has eyes, a nose and a mouth (on another one, in Brova, the eyes were made of white shell). Looking under the cap I could see that the pillar forks were in the shape of a U, and so it is really about the same as the Nagoh peo, but less clearly Y-shaped and covered with a cap.

342 To either side of the plaza, which was of
361 earth, stood a line of houses, which were small and had rather low roofs. These houses are set
624 on piles. On one side was the house of the
769 mori ndaru, who is also the kepala kampong.
346 The mori ndaru is the highest man, like the tuan
565 tanah, and he is the one who sets up the ndaru.
554 There can be more than one ndaru per kampong.
574 Evidently any bangsawan can give a feast in

R Generally, I think that
632 the government has not put adat chiefs (for
622 example, ata nggaëh nua) into administrative
624 posts. This also holds for the mosa laki. I
693 can think of the following possible reasons:
631 (1) adat chiefs are largely illiterate and cannot do administrative work therefore; (2) adat chiefs are largely pagan, and the mission, therefore, probably does not like them (indeed, one of the main ends of the mission is to do away with that devil, the tuan tanah; they usually say they want to do this because he stands in the way of progress and land reform, but this is a rationalization; it is like killing the Toradja death feasts because of immorality, when the real reason is that they constitute the main bulwark of pagan survival); (3) adat chiefs formerly and potentially even today are probably the centers of possible revolt against alien laws and government, and thus it is better not to let them have too much power. So they let them handle harmless adat cases. This is indirect rule on the adat level, taking all important functions away from them. Nevertheless, I note that the ad-
[565] ministrative appointees (who may be "elected" in a way) are always or nearly always of the adat chiefly families. Thus, here the kepala kampong is the younger brother of the ata nggaëh nua, and the kapitan is a noble of the adat lineage. They are literate and Christian (or Mohammedan) nobles of the old adat nobility.

Ngada and Nageh: The Ngada Y- or rather
231 U-topped upright, is used to run a buffalo rope
417 through. One end of the rope is attached to the neck of the buffalo and then passed through the U, and the other end is fastened to the stone post. Thus it is held taut when the buffalo is killed.

764 Ngada "resting places" along the road are
●211 rectangular stone heap mounds, flat on top,

764 with upright stone. They are built by indi-
211 viduals to commemorate their own name. There
[554] is great vanity here in keeping one's name alive after death. Thus the ngadu builder gets his name on the ngadu too. There are no offerings, however, at these rest places.

231 The Nageh in Soa kill animals with spears
411 as they are released (probably a hunting survival). Perhaps this is related to Toradja spearing?

Larantuka: We left Ende on Friday, January
556 6, and after ten and a half hours we got to
237 Larantuka. There we met a young Chinese trader
177 who was born in Lomblem and whose father has a
438 toko there. They are now in Surabaja, but he comes through Flores and the islands to buy stuff each year. He is now buying kemiri nuts. He told me a lot about Lomblem. He said that there are thousands of tusks in Lomblem alone. And he said that Maumere, which is relatively rich in various products, is cornering a large part of the tusks of Flores. In other places, for example, in Larantuka, there are fewer tusks now, and people are beginning to pay money instead. The Maumere folk, he said, think nothing of money. The real wealth and goal of all striving is tied up in the tusks. He said that the Chinese brought the tusks in originally and told the radjas here that they were the teeth of the naga (which was important locally before that). The radjas paid dearly for them, and soon all the folk here wanted them. Hence, thousands were imported by the Chinese. It may have been the same situation as that which obtains with the mokko in the Alor area. They too may well be from China.

511 This Chinese said that in Lomblem the folk
461 want very little. They work a little, just
185 enough to get the corn going, and then drink
273 enough gin to go to sleep. When drunk they

We

578 children). There are no Ili Djadi descendants
621 in Riang Kamië at all. The folk are mostly
614 descendants of Kroko Putang, although there are
173 some from Sina Djawa. Among the kampongs which united to form Riang Kamië were Lamalewa, Beluwela, and Lamaliang. There are now fifteen suku in Riang Kamië. The old kampongs are still used for the sections (as is so often the case in Indonesia).

●[211] The Kroko Putang origin (Tenemau) is symbolized by the wooden prau model in the korke of Riang Kamië.

621 The Sina Djawa folk were liked by the Ili
614 Djadi people, however, because when they entered
173 they brought iron, flint and steel and other
177 "high" things. Many suku were taken into the
773 kampongs from the Sina Djawa. They brought with them good weapons. Riang Kamië is the largest kampong here. Its population is about
[161] one thousand three hundred (Wailolong and Leloba have about seven hundred each). There is a lot of material on the legendary relationships between the ancestors as seen now in the kampongs. Thus, the two original Ili Djadi were a brother and sister, covered with hair. They came out of the mountain and a Padji girl on the shore saw a fire on the mountain. They were then discovered, and the Padji girl, Hadumboleng (a different person from the Ama Hadumboleng in the suku list), married Lenurat. Thus the Ili Djadi are Padji on the mother's side. The girl, however, sister of Lenurat, married a Timor man, Pategolo. The Radja of Larantuka is descended from the latter union. Thus Timor is involved in the male origin and Ili Djadi in the female origin. Also, the kampongs which are descended from the Pategolo-Watuwele (this was the name of Lenurat's sister) union are on the beach side of the mountain, and they are Waibalun, Balela, and Lokea. The last is the Radja's kampong.